

Karmic Actions and their Results (Cause and Effect)

According to the Buddha, Karmic actions have two (2) types of results. One is the internal result (Karma Phala), that which directly affects the mind. This is instantaneous. The other one is the external result (Karma Vipaka). This can occur anytime after the performance of the action.

The Buddha stressed the importance of the mind (or the collection of thoughts to be more precise). **Thoughts arise in the mind. Attachment to them can make the mind pure or impure based on the thought itself as well as on the nature/degree of your attachment to it. 1.**

Thoughts, mind and body are intertwined and inter-reacting. However, they are also separate processes / systems. Through meditation, or correct thought, one could condition the thoughts and the mind. (Meditation is merely the practice of learning to use and develop the flexibility of ones mind, in order that one may better deal with external situations as well as memories and emotions).

There is a phrase in Pali “Samanō Natthi Bahirè”. This is usually translated as “There are no (Natthi) monks (Sramanas) outside (Bahirè) the Buddha Sāsana” – a translation that is groundless if one considers that Pachchēka Buddhas arise when there is no Sāsana.

A more practically applicable translation of this saying is, ‘contentment (**Samanaya**) 2. cannot (Natthi) be found outside (Bahirè)’. In this case, external includes all trees, rocks, space, animals, people, etc. in the external environment, as well as ones own body. **The mind and thoughts (Manō Dhāthu) is the only “thing” considered external. That means, peace can only be found within.**

External events, stimuli and objects do not always come as we want them to. The trick is to make ones thoughts more able to accept those external events, stimuli and objects.

From this aspect, the past and future events, stimuli and objects should be considered external. That also includes past thoughts and future thoughts which are not there in the here and now.

Concentrate on the present and what is near at hand. Detach yourself from all worldly objects (this does not mean throwing away your wealth, but reducing your attachment to it).

This method is a practical way of meditation. One could meditate thus: **(with Open Eyes, in every waking moment, even during the most hectic rush hour.)** We do not need to depend on bosses to give us holidays for meditation. The here and now is one of our greatest teachers.

The result will be peace of mind as you have probably never felt before. However do not be in a hurry. Patient practice should lead to perfection.

Mettha Ravi.

1. **Attachment:** Attachment, even to Dhamma, is said to be a hindrance to the total purification of the mind.
Attachment/ clinging to sensual pleasures is more so.
2. **Samanaya:** Samanaya could also mean evenness/ proportion.